Zions Herald

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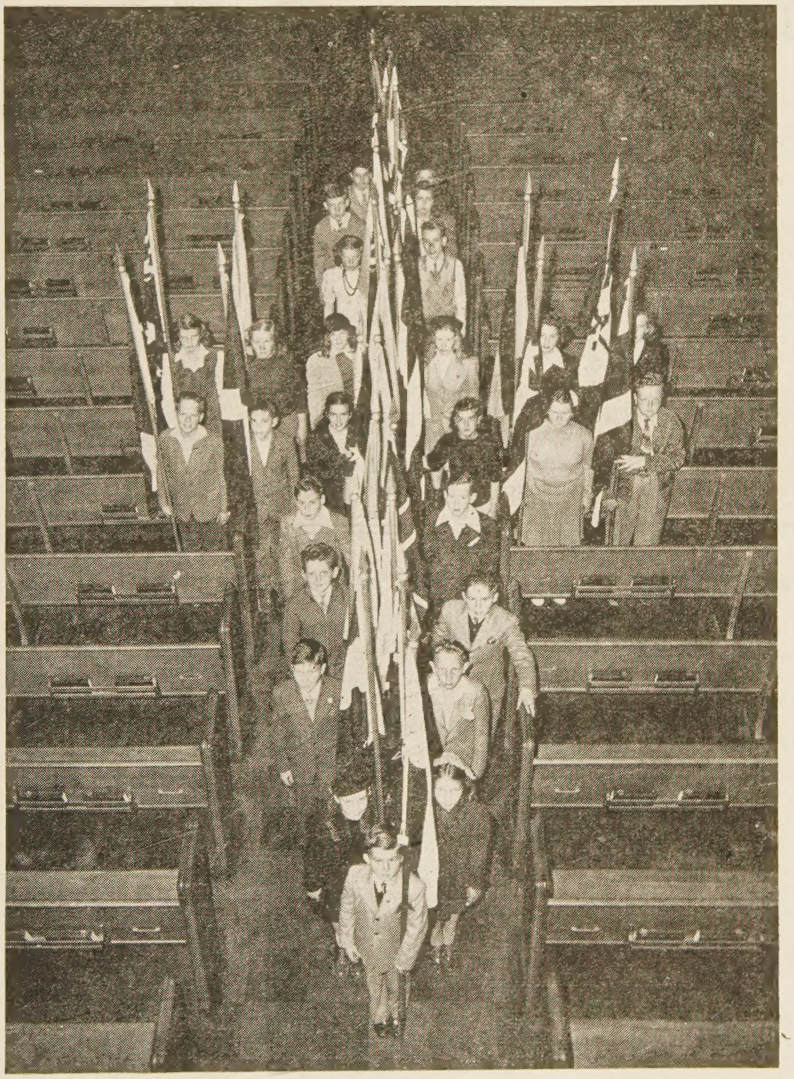
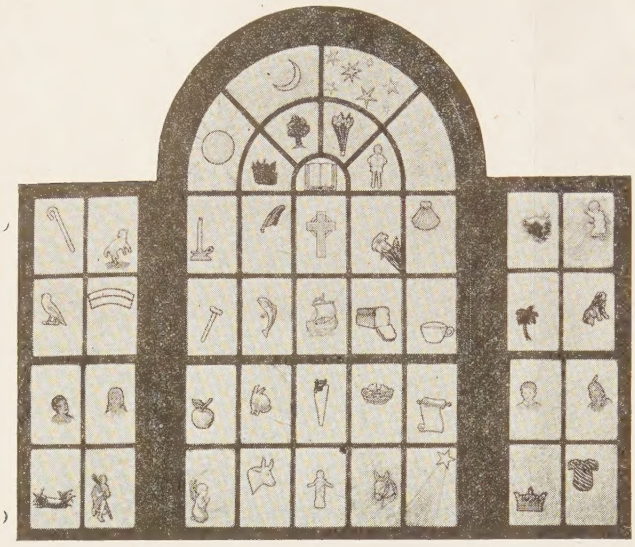


Jesus Loves the Little Children of the World

(Children's Day of Prayer at Worcester, Massachusetts. See inside cover for story)

FOUNDED 1823

Children Can Be Churchmen



THE PALLADIAN WINDOW IN THE CHILDREN'S CHAPEL

"Dr. Goewey put me on the building committee!" chanted a six-year old Methodist from Newton Upper Falls, Massachusetts. It was a great responsibility and a very happy responsibility. The youngster, along with a whole group of children in that church, had been told to plan the new children's chapel and to work out every detail of its architecture. The patient pastor had to swallow any preconceived notions about the chapel when he began getting suggestions from those young and very important Methodists! They wanted apples in the window! They wanted saws—bread—cups—lambs—and a lot of things that just simply were not orthodox! But everything suggested some religious meaning. Bishop G. Bromley Oxnam dedicated the chapel and it was presented to him for dedication by the children—these ultra important youngsters who were given a chance to create something beautiful!

There is no doubt about the lasting impression of such an episode in a child's life. It certainly will be difficult for any of those children to get away from the Newton Upper Falls church. The present pastor, the Rev. W. Henry Shillington says that the investment still pays big dividends, and that the children of that community point with pride to "their church"—where their desires were considered and where their plans were used so effectively.

Watertown Action

During the month of April a group of members of St. John's Methodist Church in Watertown, Mass., had been meeting each Wednesday evening to study the Dumbarton Oaks Proposals. The speakers were the Rev. Paul Shultz of Roxbury, Mass., Professor William C. Green and Professor John Rae, both of M. I. T., and Mrs. Dana Jones, secretary of the Department of International Relations of the Massachusetts Council of Churches. Over one-hundred and fifty persons were enroled.

The interest has been so marked that other meetings have been planned to review the action of the San Francisco Conference and summarize the proceedings. A Peace Committee has been appointed to complete the plans and a set of resolutions was drawn up and are as follows:

WHEREAS, on the twenty-fifth day of April in the year nineteen hundred and forty-five, there opened in San Francisco, the United Nations Conference, and

WHEREAS, cognizant of the world significance of this momentous event, there is gathered at the same time in the old town of Watertown, Mass., where in the year 1631 her founders "struck the first note for civil liberty heard in this wilderness"—an assemblage of her Christian citizens in the St. John's Methodist Church to study the aims of this International Conference and to pray for its abiding success,

THEREFORE BE IT RESOLVED that we wholeheartedly approve of the main objectives of said San Francisco Conference based in general upon the Dumbarton Oaks Proposals to preserve the future peace and to prevent future wars, and

BE IT RESOLVED that we urge all action affecting the social, the economic and the political order of nations be made in the spirit of humility and by the rule of justice, and

BE IT RESOLVED that we counsel honorable compromise be practiced whenever our Delegation cannot fully attain all its aims at any one given time in order that at all times some true progress shall be made and

BE IT RESOLVED that we recommend a definite procedure be ordered for the revision of those out-dated agreements and treaties arrived at by threat or coercion; that we urge fuller rights be approved and protection guaranteed the smaller nations and further we do urge that adequate steps be taken that will help to prepare the dependent peoples of the world for their own self-government, and

BE IT RESOLVED that we register our appeal to the effect that the Atlantic Charter be amended by a written *International Bill of Rights* together with the establishment of a Commission on Human Rights and Fundamental Freedoms to guarantee its fulfilment in practice, and

FURTHERMORE BE IT RESOLVED that on this solemn day we pledge our prayers, that in all the deliberations at the San Francisco Conference, the delegates of the United Nations shall be endowed with such wisdom and patience, humility and courage : decisions shall meet with the appro the blessing of Almighty God, and

FINALLY BE IT RESOLVED that a these resolutions be sent to the Pres the United States, each of the Unite delegates to the San Francisco Co the Department of International R Massachusetts Council of Churche HERALD, the local press and that printed in the church calendar and i upon the records of St. John's M Church.

The Cover Cut

Six hundred children between the 9 and 14 recently attended a Day o at Wesley Methodist Church, W Mass. The event, held last April, w gested by the Woman's Society of C Service, and fellow Protestants joine porting this unusual program. *These dred children met to pray for little girls throughout the whole world.* I dignified service, conducted in the s of one of New England's most churches. The flags of the nations w ried to the chancel, and were place the Cross of Christ. The hope of th tian was enlarged—the children ente an experience of worship that they soon forget. No child there could wo an isolationist, or "America Firster"— firster"—it was in the house of God, the Cross of Jesus!

Weekday R. E.

"Opportunity has been afforded me your editorial in the May 16th issue c HERALD commenting on the weekda tion in Massachusetts and the relatio ministers to the program.

"Being a resident of Massachus though I am giving a considerable s my time to the International Council ligious Education with an office in Ch I am concerned that the ministers in lar should not be put in an unfavorab by the rapidly growing program.

"While many of the weekday syst not use ministers, it is not because t not trained in teaching, but rather the ministers, for the most part, are n ing or able to give the amount of tim which it demands, in the light of thei other duties and responsibilities.

"Appreciating your constructive int this promising type of Christian edu

(Rev.) ERWIN L. SHAVER, Chicag

"Released time from the public sch religious instruction is not going d well as many of its advocates lightly as In New York state a bill for 'release was passed a few years ago, and eve seemed to be settled. But now oppos rolling up, and a determined effort made to secure the repeal of the law. is disgraceful about this 'released tim icy is that it is a deliberate attempt t the state use its police power to do w churches have so miserably failed to c ligious education in our Sunday scho broken down. The churches are not their children. One would think th churches would be ashamed to do this But no—with brazen impudence th upon the state to hand over to them, f incompetent use, a part of the precio lic school time."

(Rev.) JOHN HAYNES HO New Yor

Behind Locked Doors

JAMES GRIFFITH

a man breaks his leg, has an acute appendicitis ops a dreaded disease like cancer, he is sent to the ilable medical facility for prompt treatment. If ossible he is cured and returned to a productive society. In such cases treatment is generally avail- n though his family may be in the lowest income , for public concern compels high standards of care with small regard for the money involved.

hould this same man develop emotional difficul- pronounced neurosis or become insane, the usual re is for the family to tolerate the condition as possible before sending him away for institutional hose whose families have t funds go to very ex- "rest homes," where ave a "nervous break- The ordinary family has ce but to send him to a supported hosspital for ntally ill.

n has been written about choneurotic casualties in The evidence thus pre- offers convincing proof impressive proportion of and emotional break- can be corrected success- nd the patient returned to l life. New knowledge lequate treatment facili- providing the road back nal and effective life for in military service. Yet most part little is being or civilian psychoneurotic ies who are steadily in- g the population of the mental institutions.

people picture mental ls as "crazy houses" filled individuals who stalk in Napoleonic poses or at their heads against the maniacal frenzy. Actua- ch patients are rare. Most s are those who to vary- grees have lost their abil- ectively to live in society. A large proportion patients in mental hospitals are those who are nile, or suffering from the results of a "stroke," ho are broken down both mentally and physically. forty-five percent of mental hospital patients organic causes for their psychosis, such as arteri- sis, syphilis, those suffering from involutional dis- ces and the like. Many of these conditions are tible to early medical treatment. Other patients' l illnesses come as a result of deep seated social justment. A substantial proportion of patients who ommitted to mental institutions, unfortunately, yond the hope of recovery and return to normal Many of these live for years, and could be maintained only under some sort of institutional supervision.

About half the hospital beds in the United States are for mental patients. The majority of these are in the several hundred hospitals, supported by the various states for the care of the mentally ill. Little public attention is given these institutions until some scandal breaks and sensational newspaper reports cause a temporary flurry. Generally, these hospitals function without benefit of public interest or support and suffer from low budgets and insufficient staff. Skilled psychiatric treatment which would return many patients to normal, socially useful lives is grossly limited. Actually, little more than custodial care can be given most patients confined in such institutions, despite sincere effort on the part of many of those working in this field.

Even the custodial care available is appalling. Few things are more depressing than to walk into a ward where from fifty to two hundred patients are sitting doing nothing. Just sitting; each completely enveloped in his own private world. Since the war, patient population trends have been increasing in state supported mental hospitals at the same time that attendant personnel has been steadily decreasing. Many hospitals now utilize space supposedly for the use of patients during the daytime to place extra beds. In some hospitals, the shortage of help has forced the closing of certain units, still further increasing the amount of overcrowding in wards currently being used. Even essential physical needs are often left unattended, and at times, untidy and incontinent patients are given attention only once or twice daily. One large hospital has resorted to putting several hundred incontinent patients in one large room during the day where the floor is covered with straw, which is swept out daily with the accumulated bodily wastes.

A seventy-two hour week is common practice in many state hospitals and pay is generally low. Hospitals traditionally operate under stern authoritarian rule over not only the work but the personal lives and activities of their employees. Such conditions have not tended to attract the most desirable types of help.

Public opinion has been a primary causative force in compelling high standards of care in general hospitals, but there has been little public interest in hospitals for the mentally ill, whose care and treatment demand so much more time. Veterans hospitals are fast becoming crowded

(Continued on page 357)

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A Prayer for Parents

O God, our Father, we bring to thee our deepest longings for these young lives thou hast given us. We bring to thee our responsibility for them, and our weakness, asking thy help.

We come to thee realizing our need for ever-growing sympathy and patience with them, for more self-forgetting love, for wisdom to guide them. Thou who knowest them altogether, in every possibility of their lives, teach us to understand their need and their experience.

We face with them the changing, troubled world of our time. Before them lie new problems, wide opportunities, great tasks. We ask thee, our Father, for wisdom and courage to use this present time in making them ready for high achievement and service to their fellowmen.

Bless, we pray thee, the church school teachers who labor earnestly to help us, and thee.

We are depending for success not on our own skills and abilities, but on thy unfailing help so freely offered.

Make our home thy dwelling-place, our Father, that our children may here be made ready for the work, the discoveries, the problems, the joys and achievements thou hast in store for them.

O loving Father, cleanse us from selfishness, from weakness, from fear, that we may not fail these children thou hast given us. Amen.

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A Conscientious Objector

C. D. Marston

I had one with me for a year. Sometimes I thought he was a conscientious objector to work as well as to war. Other than that he was a good boy; 22 years old and a Mennonite. One day, as we rode along, I said: "Marty, how did you come to sign up as a conscientious objector?" He said, "Because that's the way my church does."

That's the point. He belonged to a "historic peace church." Mennonite, Quaker, Amish—they are the historic peace churches. Those boys just swing along in the traditions of their historic past regardless of the crises of world history. The government never questions their motives nor actions. The government readily granted them exemption from military service. One needs only to belong to the "historic peace churches" and he need never fear Okinawa, Iwo Jima, Bataan, Guadalcanal, the March of Death, and starvation in prison camps.

I said: "Marty, do you know of any Mennonites who didn't sign up as c. o.s?" "Yes," he said, "five went to war from my own church." "What happened?" "They were excommunicated."

That's the point. These boys did their own thinking and went to war conscientiously. Their government put them through training and out on the firing line. Their church conscientiously punished them. O Conscience, how many crimes are committed in thy name!

And here's the point again. Every draft board has to make up its quota according to population. Suppose it is an Amish community, then it falls heavily upon the non-historic peace group to make up the required number. Yes, I believe that after the first year or so of the war, c. o.s were counted the same as selectees in the totals, but that doesn't change the picture. In reality, we have to have eleven million soldiers. If eight thousand are exempted as c. o.s, then we've got to get that number somewhere else. So we draft the 18 year olds. I would be a c. o., but I could not conscientiously say to someone else: "You go in my place." That's what it means to be a c. o.

Slim has worked for us three years. He works hard and scarcely ever says more than 10 words a day. If he says more than that he works over time to do it. He is a Mennonite, with a wife and a little boy. I say he works hard. But, when the day is done he makes straight to his little apartment in the big farm house, eats his supper, which is generally waiting for him, then takes his little boy on his lap and strums away on his banjo for awhile and goes to bed, gets up early and starts another day. I said to him just recently: "Slim, how did you come to sign up as a c. o.?" He replied in four words and no more: "My wife made me." And that's all we ever said about it.

But that's the point. "My wife made me." Of cours wives object to war, but they are not so fortunate belong to an "historic peace church" and thus hav government's sanction on their side. The governmen society in general have made the mistake of looking all members of the historic peace churches as conscien objectors to war. Of course, they object to having dear ones drafted and put into the army to face fire mothers and wives and fathers, all of us feel the when it comes to that, but are we conscientious objec

It seems to me that a really conscientious objector not take a passive attitude nor a negative attitude. conscience can never rest till that person has done h most to alleviate the terrible suffering that has bee flicted upon his fellow beings because of war. An acc conscience may become a tremendous force in the w The conscience of Wendell lips could never be satisfie a passive, non-cooperative tude toward slavery. His science drove him to the ut use of his powers. The quence of his burning ze remedy the evil, to banish very, never ceased as lon life lasted. Wendell Phillips a conscientious objector to man slavery. When consc is aroused, something happ

Is the Motive a Religious C

Neither Marty nor Slim go to church here. They k they would be welcomed. are perfectly at home in community. No one has asked any questions about t Marty goes clear back to P sylvania to be present at munion in his own churc have reasons to think that never attended his own ch much better than he does r

In the fall of '42, we got men from a c. o. camp for weeks to help get in the c They were Methodist, Fri etc. The great majority in c. o. camp are Methodists. They were a great bunch. liked to sing. They all went to church every Sun Some sang in the choir. They made a fine impressio the church people. We worked with them and ate them and enjoyed them, but I don't think they greatly disturbed about the war.

Really, were these boys any different from millio others to whom the thought of blood shed is revolt Just common decency makes us that way. One does have to be conscience guided to object to war.

Martin Luther was a conscientious objector, but just cannot picture Martin Luther sitting down in a astery, a c. o. camp, contentedly. He tried it, but a turbed conscience drove him out and the religious li the world is his debtor. When conscience forbids a in one direction, it drives on to action in another d tion. A complacent conscientious objector is an anon

(Continued on page 367)

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A Teacher's Prayer

O God, who art Eternal Love and Wisdom, I lift up my longing heart to thee! How shall I guide these in my class and those others not in my class, all of whom thou hast entrusted to my care?

Give me a deeper sympathy and love for each one of them, that I may know his need. Teach me how to help each one. Guide me as I seek to share with parents in this sacred task.

In this time of stress among all peoples, we need thy help to know and understand each other truly. Give me new vision, my Father, that I may be able to show these pupils of mine the way of Christian brotherhood.

Show me how to make clear and real to them thy love, thy truth, in simple words, in the wisdom of the Bible, in my own daily living.

O ever-present Guide, Resource Unfailing, build in me a steadfast faith—faith that shall be the evidence of all my hope for these whom thou has commissioned me to teach.

May there be no wasted moment, no neglected opportunity, in the time thou givest me with them. Make me thy willing instrument as thou canst use me—for these, O Loving Father! Amen.

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hodists Taking Part in United Nations Conference

ne capacity or another at least six well-known Meth- are conspicuously serving the United Nations Con- e on International Organization.

op James C. Baker of the Los Angeles Area, who ly returned from Honolulu, is an associate consul- authorized by the Federal Council of Churches to ent the missionary interests of the many lands whose destinies are involved in the Dumbarton Oaks sals. The bishop, in a sense, represents the Interna- Missionary Council of which he is chairman, and oreign Missions Conference of North America. It e remembered that Bishop Baker's first episcopal ment was to Japan, Korea, and Manchuria. He has dditional ecumenical contacts in his attendance at xford Conference in 1937 and the Madras Confer- n 1938.

hop Baker presided over a church-sponsored mass ng in the Oakland City Audi- n the Sunday before the con- e opened, where Mr. John r Dulles and Dr. Walter W. Kirk interpreted the signifi- of the coming sessions to an nce of 7,000. In news letters the conference to the churches California Area, Bishop Baker ging that prayer be continually d for those who are making decisions in "this most critical ing of its kind in man's history." message of the Council of Bish- in session in Chicago when the rence opened, was conveyed igh Bishop Baker in San Fran- to Mr. Stettinius and the other rican delegates.

cupying one of the seats as- d to the official "consultants," ed immediately behind the ed States delegation, is the Rev. er W. Van Kirk, a member of New England Conference and urer of the Methodist Com- on on Public Information. Of 42 consultants six represent religion. Two are Prot- t, two Roman Catholic, and two Jewish. The Prot- ts represent the Federal Council of the Churches of st in America (Dr. Van Kirk) and the Church e Union (Dr. Henry A. Atkinson). In addition to six there are a number of associate consultants.

. Van Kirk is the executive secretary of the depart- t of International Justice and Goodwill of the Fed- Council of Churches, and also of the commission on st and Durable Peace. He is probably most widely vn for his Saturday evening broadcasts over the NBC ork, "Religion in the News," and his special broad- of religious events from this and numerous foreign tries. Invited by the British Government he made rtime visit to England. He has frequently represented churches in approaches to our Presidents and the State artment, and has written and lectured widely on national themes.

iss Dorothy McConnell and Miss Margaret Forsyth wo more Methodists who are helping to make history in San Francisco. Miss McConnell, who was one of the speakers on the transcribed radio series of the Crusade for a New World Order last year, is an editor of *World Outlook*. She prepared the small Dumbarton Oaks leaflet which has had such wide acceptance. Miss McConnell is the official representative of the United Council of Church Women, attached to the official advisors of the American delegation through the Church Peace Union.

Miss Forsyth, the executive of the Foreign Division of the National Board of the Young Woman's Christian Association, is a representative of the Church Peace Union, acting as assistant to Dr. Atkinson, one of the American delegation's religious consultants. Deservedly known and esteemed in their own right for their work in editorial and educational fields, respectively, both of these women have family connections with illustrious Methodists. Miss McConnell is the daughter of Bishop and Mrs. Francis J. McConnell. Miss Forsyth's parents were the late Dr. and Mrs. David D. Forsyth. Dr. Forsyth was corresponding secretary of the Board of Home Missions and Church Extension of the former Methodist Episcopal Church.

Bishop James C. Baker

Enjoying the status of an official "observer," Dr. Charles F. Boss, Jr., executive secretary of the Methodist World Peace Commission, is giving the conference his daily attendance. Having labored studiously in the field of international relations, his personal reports are of current interest, and intimate contact with the conference is providing authoritative background for the work that will later fall to his Commission in interpreting and supporting the final proposal when it comes before the Senate.

Dr. T. Otto Nall, managing editor of *The Christian Advocate,* belongs to the San Francisco "press gallery." He is representing both Methodism's official weekly and the Religious News Service, a syndicate which supplies many periodicals, sacred and secular, with the news of all faiths.

Zions Herald has been getting news from most of these sources. Dr. C. M. McConnell is in California this week and we expect to have an article by him very soon.

Behind Locked Doors

(Continued from page 355)

with psychoneurotic cases and more facilities will be needed. Care and treatment for civilian psychoneurotic casualties have been inadequate for many years. Present standards make the outlook discouraging for families who find it necessary to send one of their members to an institution for care. The cumulative effect of wartime strains on both civilians and service men points out the need for full use of modern psychiatric knowledge. Until public concern demands better facilities and treatment, custodial care standards will remain on current levels. Those patients whose conditions give small hope for improvement will suffer; those who, with skilled treatment, could be returned to a useful place in society will be condemned to spend the rest of their lives behind locked doors.

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Points and Democracy

There is little doubt that the American people have been willing to fully cooperate wth the government in the matter of rationed food. Points have really seemed more important than money—and violations of the food market have not been practiced by the majority of our citizenry. But there is a bit of questioning to be done! Sugar still goes to liquor manufacturers in large quantities, while home canning sugar is withheld. It is true that we have legalized the making of alcoholic beverages: but it is also true that food is more important than liquor.

Democracy insists that the stability of the people is of first importance. It is unjust that a non-essential industry should be allowed to continue vast production of non-essential liquors when the sugar that is used by that industry is needed by the people. Remember that this nation is still a democratic one—exercise your democratic duty on this matter and make your protest heard.

Mr. de Gaulle—Please !

It is difficult to develop much of a "kindly mood" for Mr. de Gaulle as he bombs Damascus this week. The Syrian people seemingly are victims of a great injustice. They had been given back their land as we had restored independence to the Philippines—now France has decided that it was all a great big mistake and is determined to get her oil again. This presents the first test case for the San Francisco World Security Conference. The British have spoken—they don't like what the General and his friends have done. We have said "me too" to what the British have said. Now where do we go from here?

Mr. de Gaulle, it will be remembered, never appealed as a statesman to Mr. Roosevelt. We do not know exactly why—except that this Frenchma seemed to make himself clearly understood body, and our late President was a master at himself understood and liked to work with who were equally frank. It is obvious, from events in Syria, that Mr. de Gaulle likes t alone—that he ignores allied planning—excep he needs the Allies to fight his battles for him

We must beware of these "I want to be people! Our world is terribly small—we cann on the premise demonstrated by de Gaulle Fr

Bible-Loving American Legion

The American Legion pamphlet (third "Answers to Questions Regarding Universal Training" contains on the cover page the fo quotation from the Bible: "When the stron fully armed, guardeth his own court, his good peace. St. Luke 11:21."

For some reason the Legion decided not to verse immediately following, Luke 11:22: "Bu a stronger than he shall come upon him and ov him, he takes from him all his armour whe trusted and divides his spoils."

It is an interesting thing that the Bible seem the most used and abused book. Peace most c is not going to be attained by a vindictive chip-shoulder attitude. The Bible can hardly be u justify war or the implements of war; mankin not hide behind pious phrases while it acts a been acting. Now is the time to be realistic ab matter: let us be humble enough to admit t current war is the direct result of a sinful man and that the future of mankind will be shaped basic attitudes concerning God and man. Are are we not our brother's keeper?

The Children of Russia

All the world today watches breathlessly great diplomats all over the globe wrestle w eternal problem of maintaining a lasting peac the hope for peace does not rest alone with stat Its real foundation lies in the hearts of all of t ple people on earth. Their understanding an pathy for human suffering must be the final

Now millions of Russian peasants return t ransacked land to build homes with their bare They lack even such ordinary household it needles, pins, thread, soap and other necessitie Russian War Relief has been conducting a ca for kits containing 19 such items. The commit be glad to furnish instructions for filling these any church, women's society, Sunday school men's brotherhood. A label is to be pasted carton giving the name and address of the do any personal message he may wish to send t perately needy Russian family.

Surveys have shown that people in the

Russia have been living on a daily diet of 1,280 as compared with the Department of Health's m of 2,000 to maintain health and the 3,000 lorie diet of the American people. The chil- no are malnourished, tubercular and diseased of inadequate diets will receive direct benefits od contributions.

ally no civilian clothing has been produced in ince the outbreak of the war in 1941. Surveys at their minimum (one set of clothing) ward- 60% deficient, whereas Greek and Polish are 51 and 41% respectively. The shortage of cessities is greater among the Russian people nong any other people in Europe. Many s have set up a clothing collection depot in the Upon request the committee will send any s organization or individual, material for layettes, knitting yarn and sewing.

Russian people have not solicited aid, but the le of each Russian mother when she receives ge from her American friends is wonderful Thus with their hands and their hearts the ople of the United States are helping to build g peace.

u do not know the location of your nearest War Relief Committee, ZIONS HERALD will to forward your requests for you.

Should the Ban Be Lifted

policy of Methodism has been and is to give earted cooperation to our government both in g the war and in making a just and enduring We feel sure this will continue to be our pol- ethodism has followed her men and women armed services, with deep interest and earnest for their welfare, and is looking towards the hen they will return. In all this we have been ll continue to be sincere.

n the ODT announced the ban on conferences nventions, bishops and district superintendents led together that they might be united in the ure of adjusting their plans in accordance with n. Again there was shown genuine sincerity lesire to cooperate. These men sought informa- to the application of the ban and what meet- uld be held under it, but they did not protest . Meetings were cancelled and District Con- s, by request only, were reduced in attendance more than fifty representatives. In this and all natters our people have shown an excellent atti- d deserve our hearty commendation.

we are raising the question: "Is this the time to he ban on all conferences and conventions— s or otherwise?" Frankly, we do not know. swer to this question must come from a thor- nowledge of the facts concerning the world n, but this writer is convinced that *if condi- tions are such as to justify relaxing the ban on horse and dog races, religious conferences and conventions should be included.*

—Editorial, *Wesleyan Christian Advocate.*

Revenge or Re-educate?

As the horrors perpetrated by the Nazis at their infamous concentration and death camps become known, a grave question arises. How shall captured German leaders be treated? How shall the German people as a whole be treated? Can there be a Christian answer to an un-Christian problem?

On our desk lies a letter from Jean X, a French boy of perhaps twenty-two, who was imprisoned in Buchenwald. "Remember," his letter says, "that it is a slice of my life"—those nineteen months of "daily agony through which we lived. Physically I may perhaps get back what I have lost . . . Morally the change is far greater . . . This life which was a constant battle against death, hunger and misery, against man, internees and guards, has invested me with an armor of hardness. There is no room for pity, only a great fatigue, an immense bitterness and the death of all my youth's illusions."

What punishment can be meted out to those who have done this, not only to Jean but to thousands of other innocent people?

One thing is certain, as Sir Stafford Cripps, British minister of aircraft production, has warned: "There is all the difference in the world between unreasoning hatred or revenge and a calm and considered carrying out of a just sentence upon the wrongdoer." Hate and revenge are boomerangs which return in time with deadly effect.

No, revenge is not the answer. But there is no reason to suppose that just punishment of wrongs is un-Christian.

But what of forgiveness? Have we forgotten that Christ commanded us to forgive, not seven times, but seventy times seven? Yes, let us forgive, but let us not forget that the first step in forgiveness is repentance by the guilty person. Even in God's divine plan, man must repent to be saved.

"But Hitler has taught his followers that lying is a virtue," warns *The Churchman;* "they would find it easy to lie about repentance."

What, then, is the answer? The answer is not a simple one, such as justice, or forgiveness, or mercy. It is not a short answer, to be found in one year, or five, or ten. Re-education is the answer, re-education firmly grounded in Christian experience.

It will be, says Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, a type of religious education which "must start from scratch, must touch somehow the well springs of young people and give them a whole new purpose in life."

—Editorial, May 2, *The Moravian.*

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for June 17.

THE CHURCH BEGINS ITS WORK.—Luke 24:44-48. Acts.

I. If this lesson is to be well taught, the teacher must have and must impart to his class a keen awareness of the sheer wonder of the story told in the Book of Acts. The period covered by the book is not a long one—it cannot have covered much over thirty years. Yet in that time the new religion had established itself all over the eastern half of the Roman world, so that Paul, writing some years before his death to an already powerful church at Rome, hints that if he is to follow his practice of preaching only in fields new to the gospel he will have to go to far distant Spain, the western limit of the then known world. (Romans 15:20-24.) But this is to us an old story which we are too ready to take for granted, so that we miss seeing how marvellous it was, and are not aroused to an eager search for the secret of this great spiritual victory.

We must bring to mind as vividly as we can:

1. The distances covered by these first missionaries. When compared to the available means of transportation they were so great that we who are used to fast steamships and faster airplanes can begin to appreciate their vastness only by the most vigorous use of our imaginations. The story of Paul's voyage to Rome (Acts 27, 28) may help us.

2. The difficulty with which the church broke loose from the cramping limitations of Judaism. (Acts 1:6; 2:36; 3:1, 25, 26; 5:31; 10:13-16, 28, 29, 45-48; 11:1-19; 15:1-19; 21:20-26.) This is something which we are especially ready to take entirely as a matter of course. In reality it was accomplished only by a bitter struggle, the issue of which was long in doubt. The church began as a movement within Judaism and there were strong forces at work to keep it there. Its rapid development into an independent world religion is a world marvel.

3. The fact that the teaching of the gospel cut right across the grain of the existing culture. The world of thought was dominated by the Greeks, and to them the story of a crucified Saviour was foolishness (I Cor. 1:23). The Roman historian, Tacitus, writing about 115 A.D. refers to Christianity as a "pernicious superstition" which had earned the loathing of all mankind.

4. The fanatical opposition of the strong and often influential Jewish communities throughout the Empire. To them the gospel was not only folly but outrageous blasphemy and its spread was something to be prevented at all costs. (Acts 7:51-58; 13:45-51; 14:2-7, 19; 17:5, 13; 18:5, 6, 12, 13; 19:8, 9; 20:3, 19; 21:27-28—see also II Cor. 11:24, 26.)

When we weigh these considerations carefully, we see that the history of the early church is one of those true stories which are far stranger than the wildest fiction. The leaders of that mighty adventure were men who succeeded only because they were able to achieve impossibilities.

II. How did they do it? What were the elements in the life of the early church which lifted it above the ordinary level of human accomplishment?

1. The new movement was centered around Jesus as Lord. Acts 4:13 may be taken as a revelation of just what this meant. The proud rulers of Judaism were struck with the unruffled dignity and courage of these men of the common herd. They looked at them in anger and surprise—and then the explanation came to them. Of course—these men had been disciples of Jesus, and now they acted with His quiet and dauntless confidence, now, more than that, they acted with His power. They used to say of Nelson's captains that they had the Nel Well, these Galileans had been with One far than Nelson, and now His touch was seen in they bore themselves in danger. To them He ing and mighty Reality.

2. The new movement was inspired. In its there lived and glowed a mighty consciousne nearness and power of God, not as a far-off De in a remote heaven, but as a Presence in the sou Presence they found a source of unfailing co abounding joy. In the hour when they faced t rulers of their own people, they found their min ened so that they had a ready answer for their (Acts 4:8-12, 19, 20, 31; 5:32, 41.) Under this spiration they saw opportunities where once th have seen obstacles, privileges where others coul hardships.

3. The new movement, thus inspired, brou results in the lives of men which could not b "Repent ye, and be baptized . . . and ye shall r gift of the Holy Spirit," said Peter at Pentecost man is in Christ, he is a new creature," wrote P promise of reward in the future life, the threat o ment in the next world were things which ot ions had. But here was a religion which offere and women salvation from sin, a new life, a ne of peace and joy, not in the unknown future b here and now. This was something which could and the preachers of the gospel welcomed the t were people who claimed to have known the t ing power of the gospel and who showed by ity of the lives they were living that their cla gloriously true. The Greeks might call it folly, might denounce it as blasphemy, but the world ing for the very spiritual and moral power which pel could supply.

III. What of the church today—our church?

How really does the Lord Jesus hold a centra the church which calls itself by His name? Is it that whenever He has been to His church a livin not an article in a creed, or a figure in a stained g dow, or a great hero of the long ago, then has vance and victory?

How truly does our church life show the tou spiration, the power from on high, which leads only to dream dreams and see visions, but to m dreams come true and turn their visions into solid ment?

Does our preaching change men's lives? Are lives changed? Do they show to the world the the Lord Jesus?

In a word, are we today writing our chapt Acts of the postles? Or has the glory faded, seen on earth again?

LESSON FOR JUNE 24, "The New Church in t World."

This lesson deals with the church after it had establish in the Roman world, and its problems were due to pe from without, and the need of consolidation and ad within.

Suggestions for study.

1. What are the problems dealt with in I Timothy 6
2. Do they reappear in our own day and in our own c
3. Upon what does the apostle rely for their solution
4. In I Peter the problem of persecution appears.

Youth News

Mildred Keyzer

imore Conference:

HREE CONFERENCE RALLIES—This conference plans to elect its officers at three different rallies, the Hagerstown, Washington, and Baltimore Rallies. The Hagerstown Rally was in the form of a weekend institute held at Berkeley Springs, W. Va. Reports regarding the results of the election are not yet available. One note of interest—of the rallies made provisions for "Garrett Snuff" grams!

thern New York Conference:

onference Youth Day in this conference was cancelled to difficulties of travel. However, on June 2nd the erence M.Y.F. will hold its annual meeting at First hodist Church in Watertown. Usually held in late ember, this meeting has been advanced to June 2nd rder that officers and commission chairmen may be ed prior to the summer institutes and the national .F. meeting.

his conference publishes a "Conference Youth Bulle- which is not only complete, but neat!

oming Conference:

rom Alice Ackley of Waverly, N. Y., the following s was received: The Wyoming Annual Conference hodist Youth Fellowship met for its fifth annual ses- at Elm Park Church, Scranton, Pa., on Saturday and day, Apr. 14th and 15th, during the annual confer- sessions held there. Following registration of ap- imately 800 young people on Saturday morning, the ote address was given by the Rev. Hoover Rupert, ctor of the Youth Department in Nashville, Tenn. ussion groups for young people were led by the Rev- ds Felix Zaffiro, Roswell Lyon, Thomas Swales, Leon ton, and Charles Phillips. The Rev. Hoover Rupert the Rev. Wilton Dubrick conducted a class for adult ers. Emma Blaisdell, conference worship chairman, he worship service, assisted by the Moscow, Pa., youth r. Bishop Fred Pierce Corson spoke briefly, and the ing address, "Youth Crusading for Christ" was given he Rev. Hoover Rupert, who challenged youth to ter living.

n Sunday afternoon, at the close of the regular confer- ordination service, approximately 200 young people t forward to the altar in a consecration and dedica- service led by Bishop Corson.

Hampshire Conference:

OUNG ADULT FELLOWSHIP—Despite the disadvantages ar-time travel and the demands of the armed services ts membership, the Young Adult Fellowship of this erence held its annual meeting in Derry, N. H., on rday, Apr. 7th. Representatives from eight churches in attendance.

rs. Karl Pettingill of Salisbury, Mass., presided at the ness meeting in the absence of Forest Laraba of Man- ter, who was recently inducted into the army. A re- on the findings of the Young Adult Assembly last "Young Adults' Work in the Postwar Church," was by Miss Annie Dawson, secretary.

ficers elected were: president, Albert Gagnon, Salisbury, Mass.; 1st vice-president, Mrs. Leighton Childs, Suncook, N. H.; 2nd vice-president, Eugene Freethy, Derry, N. H.; secretary, Miss Annie Dawson, Salisbury, Mass.; treasurer, Kenneth Boyden, Derry, N. H.; publicity director, Miss Mabel Duplissie, Nashua, N. H.

The new cabinet immediately began making plans. (Not always characteristic of new cabinets, is it?) An executive meeting, combined with a rally, will be held in Methuen, Mass., on June 17th. An assembly for the entire conference group will take place at Hedding Campground on September 1, 2, and 3.

The Rev. Charles D. Maurer, pastor of the host church, presided at the banquet, and impromptu singing was enjoyed under the leadership of the Rev. H. H. Hare of Suncook, N. H.

Mrs. Pettingill, assisted by Kenneth Boyden and Albert Gagnon, conducted the evening service. "Be Proud of the Church" was the challenge of the Rev. Newton H. Fritchley of Salem Depot, N. H., in his address. Officers were installed at the close of the evening meeting by the Rev. J. Norman Barrett of Methuen, conference advisor of adult work, and this group of dauntless young churchmen returned to their homes in Manchester, Suncook, Salisbury, Methuen, Lawrence, Salem, and Derry, looking forward to the future meetings and accomplishments of their fellowship. (Miss Mabel Duplissie is responsible for news of this Young Adult Fellowship and sent this news to us.)

New England Conference:

NEW OFFICERS—Park Avenue Church in Worcester was the host church to a delegated meeting of the New England Conference M.Y.F. Provisions were made for fifteen delegates from each of the four districts to attend. Miss Emily Carrington conducted the opening worship service. Methods were stressed in the classes which followed. New officers elected were: president, Miller Lovett, Lynn (reelected for third term); vice-president, Clara Saunders, Charlton City; secretary, June Nichols, Upton; treasurer, Barbara Glazier, Whitinsville; chairman of worship and evangelism, Otis Maxfield, Malden; chairman of missions and world friendship, Edna Adams, Northampton; chairman of community service, Muriel Hudson, Everett; chairman of recreation and leisure, Robert Perry, Hyde Park; youth fund secretary, Sue Chrisfield, Wakefield; youth representatives to the Board of Education, Miller Lovett, Ruth Wohr of Somerville, and Clara Saunders; youth representatives to Board of Missions, Robert Meikle of Brighton, Wilson Lyons of Jamaica Plain, Edna Adams, and Sue Chrisfield; youth representatives to Board of Temperance, Muriel Hudson and Robert Perry.

Reports were given on the work covered by the classes, and the Rev. J. G. Sallis, host pastor, and his young people served refreshments. The Rev. Glenn D. Glazier, conference director of Youth Work, installed the newly elected officers.

Lasell Institute, which has been made into an assembly program, will be held at Lasell Junior College, Auburndale, Mass., June 24 to July 1, 1945. The Rev. N. Bond Fleming of Spencer is the dean, and other leaders are: dean of girls, Mrs. Eva B. Pitman, Melrose; registrar, Mrs. Vera A. Doane, Wollaston; business manager, Ralph I. Doane, Wollaston; chairman of student counseling, the Rev. Glenn Glazier of Whitinsville; recreation, the Rev. Everett Barrows; ass't recreation leader, the Rev. Harris

(Continued on page 367)

PERSONS

Bishop Fred Pierce Corson, resident in the Philadelphia Area, delivered the commencement address at the Westminster Theological Seminary, the Evangelical School of Theology, and Temple University. At Temple University he was awarded the honorary degree of Doctor of Sacred Theology. He also delivered the baccalaureate address at Indiana (Pa.) State Teachers' College, and at Wyoming Seminary.

Professor James T. Cleland, professor of Bible at Amherst College, Amherst, Mass., for the past ten years, has been elected professor of Homiletics in the Duke University Divinity School. A native of Scotland, where he received the M.A. and B.D. degrees from Glasgow University, Professor Cleland served in several Scottish churches before coming to this country for further study. He received the degree of Master of Theology from Union Theological Seminary.

Dr. Allen E. Claxton, pastor of the Broadway Temple Methodist Church, N.Y.C., was the principal speaker at the annual communion breakfast of the telephone division of the St. George Association in the Hotel Astor, New York City, Sunday, May 27th. More than one thousand men attended.

President Russell D. Cole, president of Cornell College, Mr. Vernon, Ia., delivered the baccalaureate address entitled, "Lest the Stones Cry Out," Sunday, May 27. Dr. Charles W. Brashares, Bishop of the Methodist Church, resident in the Des Moines Area, gave the commencement address, "What We Have Received," on Monday morning. The following distinguished scholare were given honorary degrees: Charles Wesley Brashares, LL.D.; Eugene Youngert, superintendent of the Oak Park-River Forest Township High School, Ed.D.; and Thomas Calderwood Stephens, professor of Biology, Morningside College, D.Sc.

Washington, D. C. (RNS)—Rear Admiral William N. Thomas has been appointed Chief of Navy Chaplains to succeed Read Admiral Robert D. Workman. Admiral Thomas, whose promotion from Captain to Rear Admiraal has just been approved by the Senate, is at present Chief of Chaplains at the Annapolis Naval Academy. Chaplain Thomas is a Methodist.

Dr. Roy L. Smith, editor of *The Christian Advocate*, delivered the commencement address at Mount Union College, Alliance, O., Sunday, June 3. Dr. Smith spoke on the Mount Union campus in the autumn of 1943, at which time members of the class of '45 invited him to be their commencement speaker. President Charles B. Ketcham delivered the baccalaureate sermon.

Dr. Harvie Branscomb, who has held the appointment of acting dean during the past academic year, was elected dean of the Duke Divinity School. Dean Branscomb left Durham on May 28th for Brazil, where he will spend the summer as chairman of a commission of American scholars and librarians to the National Library of Brazil.

Miss Katherine M. Alt, director of the Volunteer Service Inter-Church Committee of the Home Missions Council of No. America, was united in marriage to Mr. William Blaine Smith of Utica, N. Y., at Trinity Methodist Church, Baltimore, Md., on June 2nd. The bride, a graduate of Boston University served as assistant to the minister at the Newtonville, Mass., Methodist Church; as director of Religious Education at Epworth Methodist Church, Cambridge, Mass., Central Methodist Church, Utica, N. Y., and First Methodist Church, Ithaca, N. Y., before joining the staff of the Home Missions Council.

Lisbon (By Wireless) (RNS)—Archbishop Francis J. Spellman of New York will shortly visit Moscow to confer with Soviet officials on the situation of Roman Catholics in Russian-occupied countries, according to Polish circles here. It is believed that the archbishop's mission will be non-political and concerned solely with the religious fate of 84,000,000 Catholics in Soviet-controlled areas and of 10,000,000 Russian Catholics in neutral and liberated countries.

Dr. Harold C. Case, pastor of Elm Park Methodist Church, Scranton, Pa., was the speaker at the commencement exercises at Bennett College, Greensboro, N. C., on May 28th. Miss Dorothy Maynor was awarded an honorary degree of Doctor of Music in recognition of her distinctive achievements in the musical world. Bishop Robert N. Brooks, of New Orleans, La., delivered the baccalaureate address on May 27th.

The Rev. Homer J. R. Elford, formerly minister of the First Methodist Church, Grand Forks, N. D., has recently joined the staff of the Hennipen Avenue Methodist Church, Minneapolis, Minn., as minister to Youth. Dr. Elford will share the preaching with the Rev. Winfield C. Haycook, and Dr. Richard C. Raines, and will have charge of the University of Life Program in the church, which has a war-time enrolment of over 350.

Mrs. J. Franklin Knotts has again been a patient at the Forest Hills Hospital, Forest Hills, Mass., but is expected to return to her home in Dedham very soon. Her husband, Dr. Knotts, is minister at St. John's Methodist church in Dedham.

Dr. Karl Quimby, of the Board of Missions and Church Extension, recently addressed two well-attended meetings in the New England Conference and also spoke at the Court Street church in Portland, Me. Dr. Quimby was the guest of the Rev. Stephen J. Callender of Auburndale, Mass. and the Rev. Ira Roberts of Stoneham, Mass., at missionary rallies, and the guest of the Rev. Harold Yates at Portland.

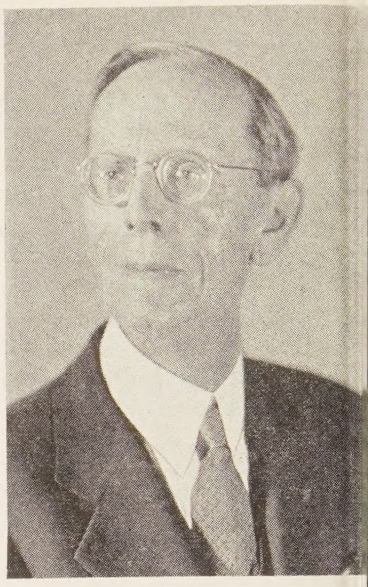
Boston, Mass. (RNS)—Dr. Frederick May Eliot, president of the American Unitarian Association since 1937, was reelected to that office at the Association's 120th annual meeting here. The Rev. Dana McLean Greeley, minister of the Arlington Street Church in Boston, was named secretary for four years, succeeding Dr. Palfrey Perkins of King's Chapel, Boston. Percy W. Gardner, Providence, R. I., lawyer, was re-elected treasurer.

With Our Writers

James Griffith, Middleton, Conn.; conscientious objector, assigned to the Civilian Public Service Unit, Connecticut State Hospital.

C. D. Marston, Berea, Ohio; superintendent, Methodist Children's Home.

Great Editor Retires



Since May, 1922, Dr. John Van Schaic has been the courageous editor of *The tian Leader,* official publication of the versalist Church. "Dr. Van," as he has called for years, served pastorates in h nomination from 1897 until 1918. In 19 went to Holland as a representative Rockefeller Foundation's War Relief mission. He became associated wit American Red Cross and later, whe nation entered the last world war, b Red Cross Commissioner for Belgium

Always alert to the current trends, Van" has stood as a symbol of great ship in the Christian church. He wrote books and produced a timely newsp but more than that, he guided the de of the Associated Church Press and recognized as a great leader in the fi religious journalism.

Beginning July 1st, "Dr. Van" w called a retired man. But unless Zions ald is sadly mistaken, we venture to s that this alert and creative editor wi tinue to wield the mighty pen! This certainly hopes that this is true, and pates the publication of some of his in the near future. We salute him an gratulate his successor, Dr. Emerson Lalone. Dr. Lalone has a great herita we pledge to him our loyalty and c tion in the great task ahead of him.

Mrs. Laura E. Vasey, widow of th Joseph Vasey, has moved from Provi R. I., to the home of her daughter, Mr L. Vick, Imola, Napa County, Cal. Vasey will stay with her daughter f duration of the war.

EVENTS

The spring meeting of the New B District Woman's Society for Christia vice was held Tuesday, May 15th, Middleboro (Mass.) Methodist Church Mrs. J. Manley Shaw presiding. Th ness meeting followed with most en ing reports from secretaries and chair the work throughout the district. voted that our missionary pledge th

00, a 20% increase over 1944. The ne *motive* is again to be placed in the centers of the district. The address of ernoon was by Dr. Royal Bisbee from India.

ps interested in the study of causes al tensions can secure speakers from i-Defamation League. The New York is 212 Fifth Avenue, New York 10, the Boston address is 68 Devonshire Boston 9, Mass.

Rev. Hobart F. Goewey, minister of Methodist Church, Albany, N. Y., ected president of the Federation of es of Christ in Albany and Vicinity, r annual meeting held at Trinity on May 22nd. This Federation com- 3 member churches of 13 denomina- mploys three full-time workers and 35 e teachers in weekday schools of .

dent Clyde E. Wildman, of DePauw ity, Greencastle, Ind., will preach the reate sermon at Gobin Memorial ist Church there on June 24th. Dr. l E. Luccock, professor, Divinity Yale University, will preach at the ncement exercises on the same day.

g issue with the traditional stand of erican Legion on compulsory military , the Willard Straight Post No. 842, ork City, has sent a communication onal defense to President Truman and nbers of Congress. The Post opposes g compulsory training at this time es the appointment of a Presidential ssion, with a civilian majority and an navy and air force minority, to de- a comprehensive plan for postwar l defense.

unday morning, May 27th, a memo- vice was held in the Embury Method- rch, Central Falls, R. I., for the late C. Green of Pawtucket, who died in in France last August. The pastor, v. A. Elwyn Tingley, conducted the and writes that Mr. Green was a rated and enterprising superintendent church school, alert and able of mind art, whose qualities of vision and ip may not soon be replaced." He is l by his wife, Mrs. Wesley C. Green small son, Wesley, Jr. Mrs. Green is ghter of Mr. and Mrs. Daniel Part- f Pawtucket, who are active members church and in the New England n Conference. At this same service was unveiled a beautiful memorial bearing the names of all men and of the church who are in the armed

Saturday afternoon, May 19th, fifty students and graduates of the New l Deaconess Training School met at coness Hospital, Boston, to reorganize mnae Association. In the group there presentatives from nearly every class 897 to 1919. After 1919 the school a part of Boston University as a of the former School of Religious on and Social Service. A very fine had been planned by Miss O. Hard- his consisted of a devotional period rs. Emily B. Spencer, giving a most ing talk on "Hagar." Memorials ad for two former graduates that had way during the past year. They were nwell and Miss Spencer. Miss S. A. brought the one for Mrs. Conwell and Mrs. Andrews the one for Miss Spencer. These two women had truly carried out the great purpose of the school, "To serve and not to be served."

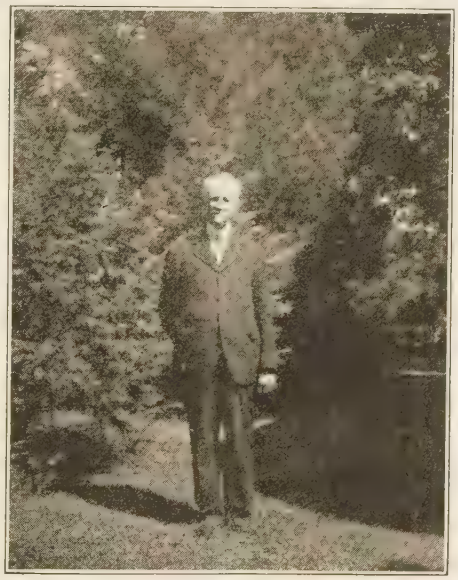
Religious News Service and *Time* magazine have reported an action taken by the General Assembly of the Free Church of Scotland whereby they haave severed their official connection with the Y.M.C.A. The action was taken because of a pamphlet printed twenty-five years ago and distributed to the French troups in the last war. The pamphlet is out of print, but was cited as showing "an unsatisfactory attitude of the Y.M.C.A. toward modernist doctrines and worldly amusements."

Frank D. Howard

Bishop Lewis O. Hartman

New England Methodism lost a great layman when, early on Sunday, May 27th, Frank D. Howard of Wesley Church, Springfield, passed into the unseen world. Mr. Howard was great in his single-minded devotion to the Methodist Church and the kingdom of God; he was great in his far-sighted conception of Christian service; he was great in his friendship for his fellow men.

He was a "self-made man" who easily took his place among the best lay leaders of American Methodism. Always alert and depend-



able in his local church, he also made a name for himself and glorified Christ in the wider ranges of Christian activity. He was twice a delegate to the General Conference. He gave generously to the cause of theological education, having founded in 1916 the Frank D. Howard Fellowship in Boston University School of Theology. Some twenty-five of Methodism's brilliant young ministers have, through the years, enjoyed the benefits of that fund.

Mr. Howard was the oldest member of the Boston Wesleyan Association and backed Zions Herald with both his prayers and his money. He was interested in the race question and gave generously to Gammon Theological Seminary. He had a thought for retired ministers, too, and contributed to the Preachers' Aid Society of the New England Conference.

The list of his philanthropies could be greatly extended. In his declining years he used to say, "All I desire to keep is just enough to live on. The rest must go to good causes."

Frank D. Howard will be missed. He embodied in his life and character the best Methodist teaching and practise. For his eighty-fifth birthday, November 8, 1942, he wrote a hymn, "A Layman's Prayer," which fittingly expressed the man. Here are three of its stanzas:

O Lord our God, to Thee we pray
For light and guidance on our way.
As we press forward through the years,
Grant us release from doubts and fears.

We would be kind in thought and deed,
To all Thy precepts giving heed.
When we incline to go astray,
Reveal to us Thy better way.

O Master, for our souls' great race
Endue us with abundant grace;
And while we onward, upward go,
Increase our zeal Thy love to show.

Crusade News

Chicago—In his recent letter to the Rev. Dr. J. Manning Potts, the Rev. John Branscomb, pastor of the First Methodist Church, Orlando, Fla., wrote: "First Church was given a quota of $14,000. By Feb. 11th, we had $15,000 pledged, with $12,000 of it in cash. By Mar. 4th, we had $14,000 in cash, and on Easter Sunday we had $14,600 in cash. Several weeks later $14,875 had been paid in cash, and the remainder in pledges to be paid in fall. I was pleased over that amount and the fine spirit of my people. However, shortly afterward, a member who had previously contributed $1,000, handed me a check for $7,000, saying he wanted it to be included in the Crusade for Christ offering! Cash payments now total $22,000, with approximately $1,000 more to come in pledges."

The Rev. G. Stanley Helps, pastor at Marion, Mass., reports that his church has subscribed $451 on a quota of $448. $345 has already been paid in cash.

The following churches have subscribed their quotas: Dighton, Mass., $525; Orleans, Mass., $268; Plymouth, Mass., Memorial, $968; Vineyard Haven, Mass., $744; South Harwich, Mass., $30.

Churches previously reported as over the top have pushed up their totals as follows (quotas in parentheses): Bourne, Mass. ($660), $770; Bryantville, Mass. ($290), $407; Cotuit, Mass., Federated ($325), $409; Fall River, Mass., Union ($3868), $4572; Middleboro, Mass. ($1690), $2028; Nantucket, Mass. ($304), $368; Oak Bluffs, Mass. ($717), $850; Taunton, Mass. ($2420), $2600; West Duxbury, Mass. ($215), $334.

Churches that Have Oversubscribed Their Crusade Quotas
(Additional)

	Objective	*Pledged*
Cataumet, Mass.	$260	$264
Fall River, Mass., Brayton	818	830
Long Plain, Mass.	198	200
Marion, Mass.	449	451
Marston's Mills, Mass.	224	263
Osterville, Mass., Community	136	386
South Carver, Mass.	167	193
South Somerset, Mass.	365	440
Westport Point, Mass.	128	130

Theses on Ministerial Orders

Prof. Henry C. Sheldon, S.T.D.

1. Our church is squarely opposed to sacerdotalism and high churchism, and accordingly is intolerant of the notion that any occult or mystical powers pertain of right or in fact to any individuals or classes in the church.

2. From the standpoint of our church the term "ministerial orders" cannot consistently be given any reference to occult or mystical powers, or to any standing or rank dependent upon the supposed possession of such powers.

3. Ministerial orders in a purely titular sense, as a mere decoration or kind of red-ribbon attachment, may pass out of consideration as being entirely foreign to the spirit and purpose of our church, and intrinsically too insignificant to receive its attention.

4. Being excluded from the province of the occult and the mystical, and obviously having nothing to do with different degrees of inward grace or sanctification, ministerial orders can have reference only to assigned duties and responsibilities, in other words, to official distinctions.

5. Official distinctions are given a close association with their subjects, or made specially descriptive of them, by being bestowed for the period of life; accordingly, while there is no strict necessity to limit "ministerial orders" to offical distinctions conferred for life, there is a relative propriety in so limiting the use of the term.

6. It is clear that under our polity ministerial orders, at the very maximum, can consistently be made to denote nothing beyond or different from official distinctions held by a life tenure.

7. In a reasonable use of terms life tenure signifies, not that the office to which it attaches must be fulfilled up to the last breath of the incumbent, but only that the incumbent is expected to discharge its functions as long as he has the requisite command of his faculties for so doing.

8. To say that the Book of Discipline does not assert life tenure, as characteristic of the episcopal office, is to say nothing pertinent. It does not assert life tenure for the office of elder. The lack of specification of a time limit is in either case a sufficient token of intention.

9. Any distinct ministerial office to which life tenure, in the sense defined, attaches involves a distinct ministerial order in the only sense in which the term has any intelligible meaning under our polity.

10. If our bishops are charged with distinctive official duties and responsibilities, and if by custom having the force of law or by constitutional provision they are elected for the term of ministerial effectiveness, they constitute in fact a distinct ministerial order in the only sense in which those terms can have a definable meaning under our polity.

11. Though designed to bar out high church notions, the note on episcopal consecration in our Discipline naturally serves as a refuge for high-church mysticism, in so far as it fosters the impression that ministerial orders in our polity can denote anything other than official distinctions.

12. It is not worth while to make any serious account of a distinction between "consecration" and "ordination," since what constitutes membership in an order is authoritative designation to a particular set of duties and responsibilities, whether this takes place with or without ceremony.

13. It is well to keep our bishops humble; but there are better means of effecting this end than the forcing of an artificial or mystical sense upon the term "orders." The better means are: (1) universal emphasis on the truth that the great thing in Methodism is to be a great Christian, all official distinctions (or orders) being secondary, and amounting only to classifications of expected service; (2) care on the part of our ministers generally to avoid the spirit of clientship in their relations to the bishops; (3) vigilant watchcare on the part of the supre bunal of our church both against all extension of the legal prerogatives of i copate and against any overreaching tice of those prerogatives.

14. Clearness on this subject can r reached by the perpetuation of histo It is perfectly useless to cite Wesley fathers without at the same time fu guarantees, both that they had, as the a distinct definition of ministerial o mind, and that the definition recogr them did not contravene such fund and indubitable postulates of Metho are expressed in the first three theses

School of Theology, Boston Univ

[Zions Herald, July 5, 1905]

WHEN YOU MAKE YOUR WILL, After Providing for Your Dependents, Will You in Gratitude Include Our Aged, Dependent Preachers?

They gave you hope and courage as you faced life
You give them hope and courage as they face old age

If your Will is already made—Why not add a Codicil?
Or use our Estate Note—Payable after your decease

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The Homemaker's Cor

Mrs. Harry A. Burnham

A Matter of Punctuation

Have you ever listened to a but-e conversation goes something like this a nice woman,—but," or "The childr very good, but—."

One feels sympathy for the moth said to her son, "But me no buts." tle word of three letters has dulled ti ure of many a nice compliment. "" lovely dress," and the wearer's face ens. She may not have been quite s it was just the dress she should have if, however, her discerning friend lik will enjoy wearing it—then, *bing*, is all dissipated by that added "but."

Punctuation is very important in c versation. "She's a nice woman." That is where the sentence should she is a nice woman that is all that The little "buts" of peculiarity do n her anything but a nice woman. We our peculiarities, as the Quaker a "Even thee is a little bit queer."

A story which illustrates the imp of punctuation is told about Mrs. Joh a devout woman of limited educatio handed a note to her parson one morning with the request that he re the opening of the service. What M had written, or had meant to wri "John Jones, having gone to sea, requests the prayers of the congre But her spelling was faulty and there punctuation in the note. The mini not read it over before giving it to gregation, so this is what they heard Jones, having gone to see his wife,

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CHARLES SCRIBNER'S SONS

rs of the congregation." What a a little punctuation, or lack of it,

tle idiosyncrasies of our friends—urselves, by the way—, are what is individuals. They are what give charm to every group and every lationship. They are what make our conversation very important. d is full of fine people—period.

Appointed Methodist Chaplains

(During April)

ARMY

Holder Maxey, Centerville, Ala.
Lyndsey Doyle, Des Moines, Ia.
on Rowland, Jonesboro, Tenn.
amilton Tarr, Jefferson, O.
Douglas Blair, White Plains, N. Y.
George William, Vineyard Haven,

oh Watkins, Lawton, Okla.
ry Fields, Sr., Scotland Neck, N. C.

PROMOTIONS

ieutenant to Captain—Charles Lastin (N. Y. East), William David (Tenn.), Donald D. Samuelson obert Owen Beck (L. Rock), Wil-Bennett (Ill.), George Glen Finlay Donald P. Huckabee (S. New Eng.), illiam May (S. Ga.), Chester Le-r (Detroit), Raymond L. Norton Paul Marsh Pettit (Ill.), L. Fred N. Minn.), Elmer Everett Wehking Wilbur Champion Hall (Minn.), anan Strader (S. W. Mo.), Robert an Cleaf (Peninsula), George Wes-er (N. W. Tex.), David W. Bink-W. Tex.), William Lester Bird (St. ewis Lyle Case (N. Ind.), Allen C. (N. C.), Lewis F. Uhlendorff (W.), Harold Ried Weaver (O.).

NAVY

arker Conn, Steilcoom, Wash.
William Miller, Kansas City, Mo.
rtney Sheffield, Matoaca, Va.
ordon Van Sickle, Manor, Tex.
ay Eggensperger, Beebe, Ark.
Clyde French, St. Marys, Kan.
ummins Sharp, Lisbon, N. H.
Garland Reeves, Orangefield, Tex.
ury Whitesel, Aulander, N. C.
Holbrook Evans, Ripley, W. Va.
eRoy Martin, Denver, Col.

PROMOTIONS

to Major—C. E. Brown (Col.), Holt (E. Okla.), J. N. Armitstead

to Lieutenant Colonel—C. C. E. (Newark), J. M. Wareing (O), nkinsop (Ore.).

liam Leavitt Bradeen

ev. William Leavitt Bradeen, a re-nber of the Maine Conference, died me in Old Orchard Beach, Me., , following a long illness.

s born at Byron, Me., Jan. 5, 1862, n children of Isaac and Philena C. n). Bradeen. His mother was a di-endant of John Billington, who this country on the ship "May-He attended public schools at Frye, ared for college at Wilton Academy. uated from Cobb Divinity School in in 1893.

adeen was converted and united with the Methodist Church while a student at Wilton Academy, but during his early career became affiliated with the Baptist denomination and served as pastor of several Maine Baptist churches. He became a member of the Maine Methodist Conference in 1902, and from then until his retirement in 1928 he served the following churches: Alexander, Unity, Woolwich, Alton, Brooksville, Athens, Sheepscot, Howland, Dresden, Atkinson, and East Livermore.

He was united in marriage to Miss Mabel Morse of Hallowell on July 5, 1893. Mrs. Bradeen died on Jan. 18, 1938. Since 1931 Mr. Bradeen has made his home at Old Orchard Beach, and as long as his health permitted, was active in the church life there.

He was widely known for his prose and poetry, much of which was published in the newspapers and magazines in this section of New England. He was a charter member of Bagaduce Lodge, A.F. & A.M., North Brooksville, and the Order of the Eastern Star chapter of that town. He was also an active member of the Grange for many years.

Mr. Bradeen is survived by his six children, all living in Maine—Mrs. Reuben B. Durgan of Dresden, Mrs. Frank E. Potter of Eliot, Mrs. Donald H. Ridley of South Portland, Miss Ruth E. Bradeen of Old Orchard Beach, Franklin Morse Bradeen of Madison, and John A. Bradeen of Old Orchard Beach; also by thirteen grandchildren.

Funeral services were held at the Washington Avenue Methodist Church, Old Orchard Beach, on Wednesday afternoon, May 16th, in charge of the Rev. Elwin L. Wilson, Portland District Superintendent, assisted by the Rev. C. O. Perry of Saco, the Rev. Ellis J. Holt of Auburn, and the pastor, the Rev. Charles E. Brooks. Interment was at West Scarboro, Me.

Getting a Kick out of Life

William L. Stidger

GETTING A BERTH FOR GRANDMOTHER

I was coming home from Cleveland, Ohio. I had tried to get a reservation for Mrs. Stidger and myself for two weeks, but none were available.

"All right," I said to myself, "We'll go anyhow, for I have to get back to my classes. If necessary we'll sit up in a day coach."

We boarded the crowded train. In the day coach there was not even sitting room, and we had to stand up. Tired of this after an hour I said: "I'll make another try."

I went back to the Boston Pullman car, found the conductor and said: "I have a grandmother back in the day coach. I hate to think of a grandmother having to stand up all the way to Boston, don't you?"

"I certainly do," replied this genial conductor.

"I *could* sleep with my grandmother in a lower if it is necessary, but I don't want to."

He pondered that one a minute, while he was looking through his charts; smiled, and said: "Well, you won't have to sleep with your grandmother, for I have a section for you. Go get your grandmother and your bags and come back to this car. You can pay me when I have checked the train."

I went back with a porter and brought my grandmother and bags back to the Boston car. Half an hour later the conductor came to get his money; to lift my day coach tickets to Pullman fare; assign me my berth and collect. When he saw Mrs. Stidger sitting beside me he said: "Is this your grandmother?"

I replied: "Yes, she's—at least *a* grandmother—even if she isn't *my* grandmother. She is the grandmother of my two grandsons."

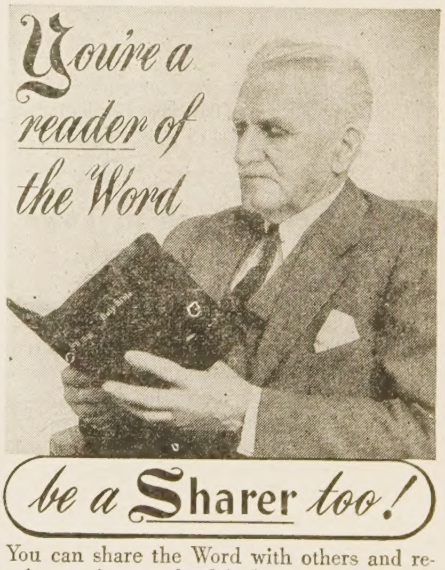
I didn't know what he would do. He might get angry and take my section away, but he began to grin, reached out his hand and said: "Put her there, Grandpop, I'm a grandfather myself, and to prove it I'll show you the pictures of my grandsons and their grandmother."

Thereafter, every time he passed through our Boston car he would sit down and tell me some of the cute sayings of his grandsons; which I reciprocated. There is a certain fraternal feeling among grandfathers which is good for the spirits. I got a great kick out of that experience.

Children's Day

"As we approach the annual observance of Methodist Student Day (formerly Children's Day)," said Dr. H. W. McPherson, executive secretary of the Division of Educational Institutions, of the Board of Education in Nashville, "it is interesting to engage in just a bit of retrospection."

The Methodist Student Loan Fund, built up by offerings taken in local churches on



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Children's Day (now Methodist Student Day), had its beginning in the former Methodist Episcopal Church in 1864, according to Dr. McPherson, at which time the General Conference appointed a committee to lay some plans for assisting young people in college. Children's Day, with its special loan fund offering, was initiated soon afterward.

"Our records show that in 1875 the total value of the Fund was $8,252.56," said Dr. McPherson. "By 1900 it was nearly $100,000. The next 25 years was marked by rapid growth, with the result that in 1925 the assets of the Fund had climbed to $3,341,409.39.

"The next fifteen years embraced a period of even greater growth, and 1940 revealed a total fund value of more than five millions of dollars. Now, in 1945, the resources of the Loan Fund stand at $5,625,435.60.

"In its three quarters of a century of active service, loans have totaled more than $10,000,000," stated Dr. McPherson. "Furthermore, the service of the Fund as indicated by the total number of borrowers leaves no doubt as to the good it has done across the years. In 1875 a total of 132 students had availed themselves of the help the Fund afforded. In 1900 the accumulated number of borrowers stood at 10,720. Twenty-five years later the total of the years showed that 33,542 students had borrowed from the Fund. In 1940 the number of loan fund beneficiaries had risen to 56,850, and through February 28, 1945, a total of 60,074 Methodist boys and girls in college had availed themselves of the financial help thus made available to them by their church.

"Such a record is worthy of continuance, and the observance of Methodist Student Day gives us an opportunity to make the service continue."

The Happiest Man in Town

Charles Daniel Brodhead

"Who is the happiest man in town?" Professor Andrew Watterson Blackwood of Princeton Theological Seminary has raised and answered that question in the concluding, twenty-ninth chapter of his latest book, just off The Westminster Press, on "Pastoral Work."

"If you stop any friendly observer here at home," says this Princetonian, "and ask this question, he will say, 'Our pastor.' In the service of the Good Shepherd and His Sheep men have found joy."

On the one hand, the problems are so complex that Prof. Blackwood has devoted 239 pages to his suggestions, often going into wise details. Yet, on the other hand, he is sure that "fortunately, anyone called of God

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How appropriate these days!

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"The most beautiful book ever written"

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THOSE WHO SERVE OUR SERVICE MEN . . . . . August 12-18
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The Power of Prayer is like an ancient surge sweeping across the centuries

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The dignity of labor is exalted in the gospel message

NOW IT'S SCHOOL TIME . . . . . September 9-30
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parish ministry can learn to become pastor." These books in the new nster Series of Source Books for Min- re a source of joy, for they afford e not only for those who are begin- ut are refreshing and rewarding for vith more years of experience.

ese days when gold stars are being to church honor rolls, Prof. Black- nine-page brochure on "The Memo- vice" is exceedingly timely and help- has been issued as a supplement to his and larger volume, so well received, e Funeral." How true is this observa- it: "The servant of Christ should into the memorial hour the spirit of e!"

Hugh Thomson Kerr of Pittsburgh in me series in his companion volume on Christian Sacraments" has shown how o Protestant sacraments fit into the revival of the place and position of rch," he says, "has added new signifi- to the sacramental element in faith rship."

y especially is the pastor who inter- he Holy Communion for those who e tensions of these times, for he will er prepared to make it not a form but for those now in the service, when turn! ("Pastoral Work." By Andrew lackwood. The Westminster Press: lphia. Price, $2; "The Memorial Ser- By Andrew W. Blackwood. The West- Press: Philadelphia. Price, $.25; "The l." By Andrew W. Blackwood. The inster Press: Philadelphia. Price, $2; Christian Sacraments." By Hugh on Kerr. The Westminster Press: lphia. Price, $2.)

ltop Verses and Prayers"

op Ralph Spaulding Cushman, beloved and leader of Methodism, is the author excellent collection of verse, which he rranged with prayers and scripture ces for use in daily meditations. "Hill- erses and Prayers" is essentially an tion of faith, of joy in fellowship with

re, friends, family, and a mystic's ng are the rich sources of subject mat- me of the outstanding verses are "The t," "Oblivion," "A Summons," "A Like This" and the two which are l below.

dominant mood of the book is re- in the first stanza of "Sheer Joy":

> Oh the sheer joy of it!
> Living with Thee,
> God of the universe,
> Lord of a tree,
> Maker of mountains,
> Lover of me!

high purpose of the book is exempli- these lines which form the verse called rdship":

> I searched for love;
> I searched in country and in town;
> I wept because I could not find
> Love anywhere around!
>
> But when I searched to serve
> My neighbor, sick and sore,
> Lo! there stood Love, the beautiful,
> And knocking at my door!

illtop Verses and Prayers." By Ralph ling Cushman. Abingdon-Cokesbury Price, $1.)

Books Just Received

They Found the Church There. By Henry P. Van Dusen. Charles Scribner's Sons: New York. Price, $1.75.

Trumpets of God. By N. M. Ylvisaker. Augsburg Publishing House: Minneapolis, Minn. Price, $1.50.

Clinical Pastoral Training. Edited by Seward Hiltner. Commission on Religion and Health, Federal Council of the Churches of Christ in America.

Healing Symphony. By Lloyd Frank Merrell. Banner Press: Emory University, Ga. Price, $2.

Christianity Where You Live. By Kenneth Underwood. The Friendship Press: New York City. Price, cloth, $1; paper, 60 cents.

Tales from Africa. By Alice Geer Kelsey. The Friendship Press: New York City. Price, paper, 50 cents.

Children's Parable Story-Sermons. By Hugh T. Kerr. Fleming Revell Co.: New York. Price, $1.50.

The Will of God. By Leslie D. Weatherhead. Abingdon-Cokesbury Press: Nashville, Tenn. Price, 75 cents.

You and Your College. By John O. Gross and Boyd M. McKeown. Abingdon-Cokesbury Press: Nashville, Tenn. Price, 25 cents.

A Conscientious Objector

(Continued from page 356)

Beware of the Pharisaical c. o.: The man whose chief concern is in saving his own soul, whatever happens to his world; the man who thinks more of his own righteousness than the redemption of mankind. When the Japanese sent the first soldiers into China, Dr. Kagawa wrote the Chinese people: "Forgive me for what my people are doing." Kagawa could never be content in merely saving his own soul. I do not know that one saves himself from the sin of war by being a c. o. "No man liveth unto himself." No life is complete in itself and "no conscience is complete which is not in touch with other consciences." Kagawa has a social conscience. He considers the sins of his people as his own. Kagawa's concern is not his own soul, but the sins and soul of his generation. He got that from Jesus.

Since Pearl Harbor, one of our Methodist conferences availed itself of certain advantages in the ordination of chaplains to accommodate a young man who said he wanted to be a chaplain. They made him a special case and set aside a conference rule to help him qualify for the chaplaincy. He was ordained. Then he became a conscientious objector. He said he could not enter the chaplaincy. He is saving his soul and, incidentally, his hide. He goes on now enjoying all the advantages of an ordained minister, conscientiously objecting to the chaplaincy. That is the irony of conscience. The same conscience that compels him to object to the chaplaincy should compel him to surrender his ordination. We understand his objection, but we do not understand his conscience. Conscience has to do with the whole human race, not an individual's conveniences. Conscience is eternal, not temporary.

Who is qualified to face this world, staggering before its destiny, and say: "I am a conscientious objector, so help me God." There are some. They will give a good account of themselves. But, I believe, the vast majority of the so-called c. o.s don't know what it's all about.

Youth News

(Continued from page 361)

Heverly; faculty members, the Reverends W. Randolph Thornton, Harry P. Folger, Jr., George A. Butters, J. Lester Hankins, Elmore Brown, Mrs. Mabel Davidson and Dr. Lemuel K. Lord.

All registrations must be in to Mrs. Vera Doane, 115 Waterston Avenue, Wollaston, by June 10th. Cost is $22.75, and all registrants must have completed the ninth grade in school and have passed their 15th birthdays.

Well? ? ? ? The Grand Rapids District M.Y.F. held a Mid-Winter Institute and used as its theme, "Is You Is, or Is You Ain't?"

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Miscellaneous Advertisements

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WANTED—Housekeeper to live in. One who prefers good home to high wages. Write Mrs. D. E. Steeves, 48 Waban Street, Saugus, Mass.

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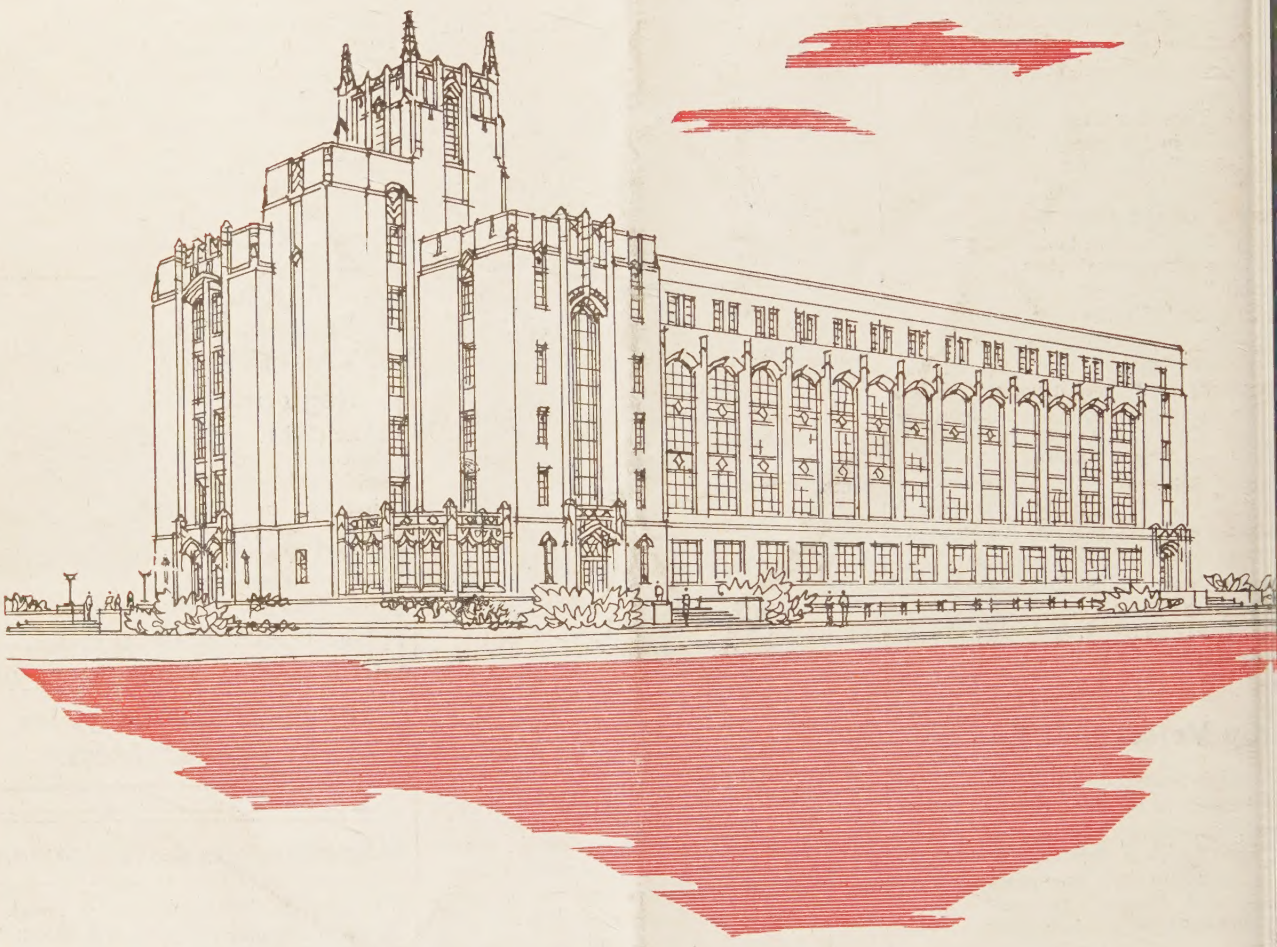

Boston University is undertaking to raise $1,000,000 for the construction of a building on the new campus fronting the Charles River to house its College of Liberal Arts.

The present College of Liberal Arts building, affectionately known as "688", is now outmoded and outgrown. It has reached the peak of its capacity.

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